

Hartstine Island has been identified as having been occupied by the Squaxin Island Tribe from pre-contact times into the historic period based on historical documents, ethnographic and anthropological evidence, and continuity of material culture. Oral history presented by representatives of the Squaxin Island Tribe further supports this conclusion.

Based on the above mentioned information, officials of the Burke Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of two individuals of Native American ancestry. Officials of the Burke Museum have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the six objects listed above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony. Officials of the Burke Museum have further determined that, pursuant to 25 U.S.C. 3001 (3)(B), these two cultural items are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual. Lastly, officials of the Burke Museum have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains, associated funerary objects, and unassociated funerary objects and the Squaxin Island Tribe.

This notice has been sent to officials of the Squaxin Island Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. James Nason, Chair of the Repatriation Committee, Burke Museum, Box 353010, University of Washington, Seattle, WA 98195; telephone: (206) 543-9680, before July 11, 1997. Repatriation of the human remains, associated funerary objects, and unassociated funerary objects to the Squaxin Island Tribe may begin after that date if no additional claimants come forward.

The National Park Service is not responsible for the determinations within this notice.

Dated: June 2, 1997.

**Francis P. McManamon,**  
*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items in the Possession of the Milwaukee Public Museum, Milwaukee, WI

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3005 (a)(2), of the intent to repatriate cultural items in the possession of the Milwaukee Public Museum, Milwaukee, WI, which meet the definition of "sacred objects" under Section 2 of the Act.

The cultural items include a bear-cubskin medicine bag, two pinesnake skins, and two birchbark cases for the snake skins.

In 1910, Dr. Samuel A. Barrett, Curator of Anthropology at the Milwaukee Public Museum purchased these cultural items as a set from Spekapuwikweu (also known as Ashkapokok Annamitta Neconish), daughter of Animita (also known as Frank Annamitta) on the Menominee Reservation, Keshena, WI. Museum catalogue information states these items were said to be associated with the Menominee Medicine Lodge/Mitawin, although other documentation by Dr. Barrett indicates they were exclusively used for "sorcery."

Authorized representatives of the Menominee Indian Tribe of Wisconsin acting on behalf of Mr. Richard Annamitta, Sr. have identified these five cultural items as specific ceremonial objects needed by Mr. Richard Annamitta, Sr. for the practice of ongoing and traditional ceremonial and religious traditions, specifically the Mitawin or Grand Medicine Lodge. Information provided by Mr. Richard Annamitta, Sr. and other authorized Menominee tribal representatives indicates these items are rightfully inherited only by male descendants of the owner, and further that such items could not have been rightfully alienated by any other person. This claim is also

supported by the Menominee Indian Tribe of Wisconsin and members of Mr. Annamitta's extended family. Further, Mr. Richard Annamitta, Sr. has presented proof of direct lineal descent from the last rightful owner, Animita/Frank Annamitta, as his grandson and is the current rightful inheritor of these cultural items.

Based on the above-mentioned information, officials of the Milwaukee Public Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(C), these five cultural items are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Milwaukee Public Museum have also determined that, pursuant to 25 U.S.C. 3005 (a)(5)(A), Mr. Richard Annamitta, Sr. is the direct lineal descendant of the individual who owned these sacred objects.

This notice has been sent to Mr. Richard Annamitta, Sr. and officials of the Menominee Indian Tribe of Wisconsin. Any other lineal descendent who believes him or herself to be culturally affiliated with these objects should contact Ann McMullen, Ph.D., Curator of North American Ethnology, Milwaukee Public Museum, 800 West Wells St., Milwaukee, WI 53233; telephone: (414) 278-2786, fax (414) 278-6100 before July 11, 1997. Repatriation of these objects to Mr. Richard Annamitta, Sr. may begin after that date if no additional claimants come forward.

Dated: June 3, 1997.

**Francis P. McManamon,**  
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Manager, Archeology and Ethnography  
Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion for Native American Human Remains from Washington State in the Possession of the Department of Anthropology, Central Washington University, Ellensburg, WA

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (d), of the